

Such convictions came either from experience or from dogma. The former class of cases were those things which were connected with food and the sex relation. The latter class of cases were those things which were connected with the doctrine of ghosts. There are also a great many primitive customs for coercing or conciliating superior powers, — either men or spirits,—which consist in renunciation, self-torture, obscenity, bloodshedding, filthiness, and the performance of repugnant acts or even suicide. These customs all imply that the superior powers are indifferent, or angry and malevolent, or justly displeased, and that the pain of men pleases, or appeases and conciliates, or coerces them, or wins their attention. Thus we meet with a fundamental philosophy of life in which it is not the satisfaction of needs, appetites, and desires, but the opposite theory which is thought to lead to welfare. Renounce what you want; do what you do not want to do ; pursue what is repugnant; in short, invert the relations of pleasure and pain, and act by your will against their sanctions, so as to seek pain and flee pleasure. A doctrine of due measure and limit upon the rational satisfaction of needs and desires is turned into an absolute rule of well-being. Within narrower limits the same philosophy inculcates acts of labor, pain, and renunciation, which produce no results in the satisfaction of wants but are regarded as beneficial or meritorious in themselves, as a kind of gymnastic in self-control and self-denial. It is not to be denied that such a gymnastic has value in education, especially in the midst of luxury and self-indulgence, if it is controlled by common sense and limited within reason. Nearly all men, however, are sure to meet with as

much necessity for self-control and self-denial as is necessary to their training, without arbitrarily subjecting themselves to artificial discipline of that kind.

674. Luck and welfare. Self-discipline to influence the superior powers. The notion of welfare through acts which upon their face are against welfare is directly referable to experience of the impossibility of establishing sure relations between positive efforts and satisfactions. The lowest civilization is full of sacrifices, renunciation, self-discipline, etc. It is the effect of the aleatory